

Satsang with Om Baba

(from Satsang on 26.12.2015, Rishikesh, India)

The beautiful mirage

The great sage is immersed in a state of Samadhi, in a state of Oneness. He has lost consciousness of having a body, or of having a past, having an education, having a future, having relatives, having friends or enemies. He has forgotten all about it. He is immersed inside the Oneness. And in this Oneness, spontaneously, a song comes out – spontaneously. It is not ‘His song’, it is ‘a song’.
A spontaneous song that comes out of the blissful state of the Oneness.

And He sings:

*Truly, it is by the grace of God
That the knowledge of Unity arises within.
Then a man is released at last
From the great fear of life and death.*

The great fear of Life and Death. The fear of Death that persecutes and haunts all human beings. The fear of Death, not only physical death, but the fear that whatever we experience will finish. Any experience we have, that maybe we like, that maybe we are attached to, maybe we are connected to, this experience is bound to finish. That is the fear of Death.

The body is also an experience, an experience we are very much attached to, that we value very highly, because, somehow, we have forgotten that we have got thousands and millions of forms, so we are identified with just one form, and we consider it so precious, like our own True Self. So precious! This is what I truly am, this form!
So we value it very highly. So we are very much afraid to loose it.

But it says here:

*Truly, it is by the grace of God
That the knowledge of Unity arises within.*

What I am is not confined in one form, it is within all forms. It is expressed in infinite forms. Human forms, animal forms, vegetable forms, in the trees, in the sky, in the sun, in the river, in everything. So, when this clear understanding of unity arises, then naturally we do not have so much attachment with one, single form anymore. When I understand that me as Life, I exist within all forms, why should I be attached to one, single form?

And that “me” as Life will not finish.

It is not possible that Life itself will finish.

Perhaps I will change my form, that is fine with me.

Perhaps now I am a human, tomorrow I will be an angel, the day after this I will be an eagle, or I will be a horse, one day I will be a man, the other day I will be a woman, one day I will be a Saint, the other day I will be a warrior, or I will be a criminal, I will be anything. Anything. But I am not attached so much to one specific form, I do not consider it to be myself anymore. I am more free from this. And when I am more free from this, the fear of Death diminishes or vanishes.

*All that exists in the world of forms
Is nothing but the Self, and the Self alone.
How, then, shall the Infinite worship Itself?
Shiva is one undivided Whole!*

*The five subtle elements that combine to compose this world
Are as illusory as the water in a desert mirage;
To whom, then, shall I bow my head?
I, myself, am the stainless One!*

This is an interesting point.

Not everybody can say something like this, and not everybody should say something like this. There are many, many people - I go to places like Tiruvannamalai or other places where there are many intellectual people - that say: "To whom should I pray, to whom shall I bow? I am the Supreme!"

But that who speaks is the ego, that is not at all supreme. That who speaks is like a closed state of the Heart, an incapacity to love and to worship, and to bow down, and to surrender. It is not an indication of wisdom.

The sage, who has lost contact with body, with thoughts, with mind, with emotions, with past, who has been freed from the identity of being a body, who has been freed of the illusion that exists something separate, and it does not exist...

He can speak like this, He can say: "To whom shall I bow?"

"I want to bow, I feel overwhelmed by the Cosmic Love, and I want to bow in Gratitude, but to whom shall I bow? I am everything." Like this.

So, the sage who has broken free from the identification with the body, who has broken free from the spell, the delusion of separation, He can speak like this.

If somebody else speaks like this, it smells very fishy. It is not an indication of wisdom.

*Truly, all this universe is only my Self;
It is neither divided nor undivided.
How can I even assert that it exists?
I can only view it with wonder and awe!*

You have heard many times the expression:

"All this Universe is unreal". Some other people can say: "No, it is real. I can feel it, I can touch it, I can smell it. How can you say it is unreal? I can feel, somehow, the Cosmic Love manifesting in infinite forms. Again, it is illusory, I can not really say it is real, but I can not say also it is unreal". So, it says here: "I don't know, what can I say?"

And it is very beautiful, because there is like a big argument, in Indian philosophy: "Is it real, is it unreal? Is it something in between?"

So, the great sage Shankaracharya, He was saying about Maha Maya, i.e. whatever is manifested, the manifested Universe, He was saying: "It is neither real, not unreal. It is the most amazing, and it can not be described in words".

That is what He says here.

He says: "I can only view it with wonder and awe!"

Like, I am overwhelmed by its Beauty, I do not know what it is, is it a mirage, is it something real, or unreal. I do not know what it is, but I am overwhelmed by how beautiful it is. A very beautiful mirage.

The sage does not necessarily deny the beauty of it.

In fact, the beauty of the Maha Maya is much more enhanced in the pure eyes, in the pure eyes of the sage. The beauty is much more enhanced, at the same time there is not the poison of attachment.

That is why it is beautiful, because it does not have the dark side of attachment, of desire, of craving, that is why it becomes beautiful.

It is meant to be beautiful.

It is supremely beautiful.

And it is the art of the Spiritual person to recognize the Beauty, to appreciate the Beauty, to be grateful for the Beauty.

When the Spiritual person likes to change it into something he believes to be more beautiful, there, we have a problem. Because if we want to change something, somehow, either consciously or unconsciously, we must admit: "I do not like it as it is. I do not really like it as it is".

And that means we do not recognize its Beauty. That means that we failed to recognize the Beauty that already is, and we want to change it into something else.

But even if we succeed, if the ego is predominant, if we succeed to change it into something else, that we believe it is better, again, in just one instant, the ego will come and will say: "I can make it a little bit better, I can improve it a little bit more!".

And it never stops, never stops!

So, every single moment we fail to recognize the Beauty that already is.

But the sage, whose Heart has been purified, He is content in what is offered at this moment, He is grateful for that. He is overwhelmed by its Beauty, He is overwhelmed by the Love of God.

He says: "I can only view it with wonder and awe!".

I can not describe it, I have no words to speak about it, I can not philosophize about it. It is beyond the reach of my intellect, I can only view it with wonder and awe.

*What, then, is the heart of the highest truth,
The core of knowledge, the wisdom supreme?*

*It is, "I am the Self, the formless One;
By my very nature, I am pervading all."*

*That one God who shines within everything,
Who is formless like the cloudless sky,
Is the pure, stainless, Self of all.*

Without any doubt, that is who I am.

I'm the infinite and immutable One;

I'm pure Consciousness, without any form.

I don't know how, or to whom,

Joy and sorrow appear in this world.

I have no mental karma, either good or bad;

I have no physical karma, either good or bad.

I have no verbal karma, either good or bad. 1

I'm beyond the senses;

I'm the pure nectar of the knowledge of the Self.

So, it is the nature of the human being, somehow, to philosophize, and to try to find the Truth, and, in this process, to fabricate different Truths, what one believes is Truth, or what one understands as Truth.

So, we have many different versions of 'what is Truth'.

However, the sage here says:

“What is the highest Truth, the core of Knowledge, the Wisdom Supreme? What is the one Knowledge that we all seek? What is the perfection of our intellectual pursuit, what is the culmination of our intellectual capacity, and of our Spiritual capacity?”

*It is, “I am the Self, the formless One;
By my very nature, I am pervading all.”*

He says in the beginning: all this Universe that is full of forms, full of manifestations, I can not say if it is real – it does not feel very real to me – but it is supremely beautiful.

I can see it with wonder and awe. However, I know that what I am is without form, I am the formless one. I do not belong to the Universe of forms.

Even this form, this body, it is an experience of mine.

Even the mind, and the thoughts that I have, is an experience of mine, an experience... it appears, it disappears.

Even the ego is an experience of mine.

But me, who I am simply observing the experience, who I am illuminating the experience, I am not an experience, I have no form, I can not be an object to myself.

However, I am pervading all. By my very nature, I am pervading all.

What does it mean “all”? It means “all experiences”.

Any experience! Sensual experiences, physical experiences. I am in India, I am in Europe, I am travelling, I am sitting, I am eating, anything! In all experiences! Physical, mental experiences, memories, imaginations, dreams, any experience. Emotional experiences, any experiences.

In all experiences there is one constant Presence.

That is: “me”, “myself”!

No experience that I have can possibly exist without “me”.

No experience I have ever had existed without the presence of the Self.

No thought can exist without me being there to see the thought, to experience the thought, to experience the emotion, to experience anything.

No experience can exist without the experiencer.

It is impossible.

This is why the experiencer, the one experiencer, the Self, the Heart, He pervades all experiences.

No experience can come and say: “Sorry, we don’t want the experiencer here, it is private, we don’t want the experiencer to be part of the experience”. It is not possible.

Nobody can say: “I had an experience that I was not there”.

“I remember one time, I had a wonderful experience, I was not there personally, but it was a wonderful experience”.

Nobody can say this.

The Self is the necessary prerequisite for all experiences to take place. And the Universe is nothing else than a set of experiences, than a bundle of experiences. The Universe is only a bundle of experiences: physical experiences, mental experiences, emotional, pranic, divine experiences.

And the Self is the one who pervades all of them.

That is why the great Mantra:

Om Bhur Bhuva Swaha

Tat Savitur Varenyam

etc.

Bhur: material plane, all material experiences we have.

Bhuva: all mental experiences.

Swaha: all divine experiences.

In other words, all possible experiences one being can have.

And the first word: Om.

The one who pervades all these experiences, who is the constant presence through out all these experiences: the Self.

That one God who shines within everything,

The Self that illuminates everything.

Who is formless like the cloudless sky,

Is the pure, stainless, Self of all.

Without any doubt, that is who I am.

We said many times, the Self is like space, an empty space. At the same time, it shines within everything, it is not just empty space, it is shining space. Like the pure, shining sky, without clouds.

In the space of the sky there is place for anything to manifest. Anything can manifest!

Anything gross or subtle, beautiful or ugly, pleasant or unpleasant, long or short, anything can manifest. But myself, I do not belong to these manifested phenomena. Myself, I am just the space, the shining space where all these phenomena manifest. They stay for a while, then they dissolve, disappear.

I'm the infinite and immutable One;

Immutable, that means: I do not change. I never change. I am infinite, I am not confined within any limits, I am not confined either by time, or by space.

I'm pure Consciousness, without any form.

I don't know how, or to whom,

Joy and sorrow appear in this world.

The ordinary, intelligent person tries to find a reason or a cause for his sorrows. That is a very good thing to do for all of us. He tries to find out: "What is that caused me sorrow? What did I do wrong?". We can say a "self analysis", a self introspection: "Why do I experience sorrow? Why this bad karma came to me?".

So the ordinary, intelligent person thinks like this, and this is very good.

However, we see here, there comes a moment that the sage simply does not care.

Let the joy come, let the sorrow come.

To whom does it come? It comes only to the ego.

If we have, let's say, some clear water, a clear small lake, and some dirty water, a dirty lake. The human being will come and say: "Clear water is good, dirty water is not good. We have to change it!".

But the sun that shines above the clear water and the dirty water, it is the same to him, completely the same.

The sun shines the same on the clear water and on the dirty water, on the joy and the sorrow, it shines completely the same.

The one who says: "I want the one, I don't want the other", that is the ego.

I have no mental karma, either good or bad;

I have no physical karma, either good or bad.

I have no verbal karma, either good or bad.

*I'm beyond the senses; I'm the pure nectar of
the knowledge of the Self.*

Physical karma is produced by actions of the body, good or bad.

Verbal karma is produced by actions of the speech organ, by words, good words or bad words.

Mental karma is produced by good thoughts or bad thoughts.

All this creates what we call our destiny.

But the Self has no destiny.

The character has destiny.

The character has to follow a scenario. And that scenario is composed out of the karma. Physical karma, verbal karma, mental karma. It is like, you can say, in this specific case, there are three writers, co-writers, of our karma:

the body, the speech and the mind.

But the Self does not participate in the scenario, it just shines upon it.

It illuminates it.

It is the Space where the scenario manifests.

The shining Space where the scenario manifests, that is the Self.

It is not a character of the scenario.

Like when we are dreaming in the night, and there are many scenarios, not just one, many scenarios, every single night. And we, somehow, identify with a character in the dream, maybe he looks like our everyday character, maybe he looks different, maybe he looks like an animal, maybe you see yourself with beard, or without beard, or fat or thin, or anything, or old or young, and nevertheless you identify with it, with that character. And there are many, many characters inside the dream, you identify with one, but there are many, many other characters, maybe there is your mother and she looks completely different than in reality, maybe there are friends of yours, and they look different, most of the times.

Who of all these characters you are?

You are none of these characters.

You are just the Space where the dream takes place.

That shining Space of Awareness where the dream, somehow, appears and disappears. And then a new dream comes, a new scenario, and it goes... and a new dream, a new scenario...

Every night, maybe ten dreams, twenty dreams, a hundred dreams, a hundred scenarios. But the dreamer is not really inside any of the scenarios, he is free from all the scenarios, he is free from all the dreams. Alarm clock rings, you wake up, you are free.

Not only you are free when you wake up, you are free also during the dream. It appears that you share the joys and the sorrows with the form you have identified with. It appears like this, but in Truth is not like this.

If somebody gives you a blow, you wake up and you do not have any injury. If somebody kills you, shoots you, you wake up and you are fine. If somebody meets you, if you meet a friend of yours in the dream, you have a wonderful time, you travel together, you go to the forest, you go to dance. Then you wake up and call him: "Oh, it was wonderful yesterday night!". He answers: "No, we didn't meet at all!".

It is just not real, just a fabrication of the mind! It is simply not real. Nothing of it had happened ever, not before it, not after it, not even during it. It has not happened.

So, is it real, or unreal?

He says: "I can not say. It is very wonderful, it is very beautiful. It is neither real or unreal. I can just watch it with wonder and awe."

That is the most beautiful expression.

In the same way that our dream, we can say, is completely unreal, and yet entertaining, likewise the destiny of this Life belongs to the same category.

It can be entertaining, but it is just unreal as a dream.

So, within the dream we can acquire many knowledges about many, many things. We can spend our all life learning and studying the books, and the libraries.

But He says:

*What is the heart of the highest truth,
The core of knowledge, the wisdom supreme?
It is, "I am the Self, the formless One;
By my very nature, I am pervading all.*

I am pervading everything that happens in this dream.

In this dream, in all dreams.

I am pervading everything.

At the same time, I am free.

I am pure.

I am stainless, like the empty sky.

Shivoham
Shivoham
Arunachala
Shivoham
Shivoham
Arunachala

Om Shanti Shanti Shanti!